THOU ART PETER

LAY CATHOLIC APOLOGETICS

For the use of the Catholic Layman

HUMPHREY A. BEÑA

Apologetics|Saint Peter's Men Society(SPMS)

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Defending the personhood and answering common objections against Peter, the Saint, the Apostle, the Pope, the Foundation Rock and the Prince of the Apostles of Christ.

January 2025

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Place: Baguio City, Philippines
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Author: Humphrey A. Beña
Organization: Saint Peter's Men Society (SPMS)
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Dedicated to: SAINT PETER, THE APOSTLE
SPMS
CATHOLIC FAITHFUL

Always be ready to defend the faith

with humility, and charity as we honor

Christ, our Lord, in our heart

Disclaimer:

This document is a lay Catholic module intended for the apologetics of Saint Peter the Apostle. It aims to help the laity answer objections and questions against the teachings of the Church and the Bible regarding the Who, What, Where, When, and Why, as well as the How of Peter.

This material contains basic apologetics taken from different apologetics sources and authorities approved by the Catholic Church, such as official documents, the Catechism, sermons, commentaries, apologists, and their published works and articles, among others. This is intended for personal use only and may not be used in an unlawful manner that may cause harm or misrepresent the Catholic Faith.

Answering objections against Saint Peter

Throughout Church's history, more and more objections against the faith are being encountered by the faithful. One of the commonly attacked doctrines of the Church is Papacy and authority, the Primacy of Peter, the Foundation of the Church who is himself [Peter] and many more. We do not deny that these can cause many nominal Catholics to abandon the faith and embrace false doctrines, while others develop doubts about the truth of the Catholic Faith. To help secure the dignity and truth of the faith that has been defended and kept by the Church for a long time, we must defend it from every attack of the enemy and help the Church in educating the faithful to strengthen their faith.

-H. A. B.

How is this material presented?

- To be more general in approach, this material was written in English and is presented through questions and answers to specifically address each objection raised against Saint Peter.
- Each contains a single objection followed by the answer, compressed for the benefit of the readers.
- Before the Q and A section, we also present some brief information about Saint Peter: Who is Saint Peter and his role in the salvific action of God for humanity.

APOSTLE PETER AND APOLOGETICS:

Introduction to Petrine Apologetics

One of the most prominent passages supporting Biblical Apologetics is no other than the words of Saint Peter in his exhortation in 1 Peter 3:15-16 which reads:

"Honor Christ and let him be the Lord of your life.
Always be ready to give an answer when someone asks you about your hope. Give a kind and respectful answer and keep your conscience clear. This way you will make people ashamed for saying bad things about your good conduct as a follower of Christ." CEV

"But in your hearts sanctify Christ as Lord. Always be prepared to give a defense to everyone who asks you the reason for the hope that is in you. But respond with gentleness and respect, keeping a clear conscience, so that those who slander you may be put to shame by your good behavior in Christ." BSB

As per the Holy Writ, we are encouraged to ALWAYS BE READY IN GIVING ANSWERS OR DEFENSE to anyone who challenge us about our faith in a gentle and humble manner. Preparedness in defending our faith is a matter of being a Christian. It is in the Greek texts of these same verses that we read the word, “ἀπολογία”, transliterated as "apologia," that the term "apologetics" was coined, which gives us the meaning of the systematic way of defending the faith through argumentation and discourse.

These words demonstrate that Saint Peter believes in the existence of struggles in evangelizing the people and defending the faith that the Apostles handed down to us (2 Thess. 2:15). Therefore, it is an encouragement for us to take up the shield and sword of faith and defend the truth.

The Petrine Primacy and Doctrine

The Roman Catholic Church holds the basis of the Primacy of Peter and the office of the Papacy supported by the bestowal of the "keys of the Kingdom" symbolizing authority to lose and bind upon Saint Peter by the Lord Jesus Christ Himself in Caesarea Philippi in the first Century as recorded in the Gospel of Saint Matthew 16:18-19. At the same event He established the Church upon him. (*Gorlinski, Britanica, 2010*)

"And I tell you, you are Peter [Greek: Petros], and on this rock [Greek: Petra] I will build my church, and the gates of Hell shall not prevail against it. And I will give you the keys of the Kingdom of Heaven that whatever you bind on Earth will be bound in Heaven and whatever you loose on Earth will be loosed in Heaven." (Matthew 16:18-19)

According to the Contemporary English Version (CEV) of the Bible,

"so I will call you Peter, which means "a rock."
On this rock I will build my church, and death itself will not have any power over it. I will give you the keys to the kingdom of heaven, and God in heaven will allow whatever you allow on earth. But he will not allow anything you don't allow. "

This event in the Bible leads to the first principle of understanding the Petrine Ministry and the authority vested upon Saint Peter.

The Mandate of Peter

The ultimate mandate of Peter from the Lord Jesus Christ is to lead the Church by feeding the sheep of the same Lord This was the role, and supreme mandate of Peter and all his successors, the Bishops of Rome or the Popes.

"It is the Lord's own Church over which the successor of St Peter is called to preside in charity. That is why the Evangelists stress that in the words with which Jesus institutes the Petrine ministry, he reminds Cephas that the Church remains the Lord's Church, his own Church: "You are Peter, the rock and upon this rock I will build my Church" and "Feed my lambs… Feed my sheep". At the same time the Church reminds herself that, although the new Pope, like Saint Peter, receives from the Lord and from him alone the *mandatum* to feed the flock, he receives it only in Ecclesia and propter *Ecclesiam*. That is why, as the Fathers of the Church emphasized, in the Gospel accounts it is

always in the presence of the apostles, and never without them, that Jesus makes Peter the rock of the Church and shepherd of his flock."

(*BEGINNING OF THE PETRINE MINISTRY OF THE BISHOP OF ROME BENEDICT XVI, Vatican Publishing House 2006*)

Thus, it is the responsibility of our pope to continue the steps of Peter, the first Pope, to attend to the spiritual needs of the entire Church, through pastoral, theological, moral, doctrinal and even paternal necessities of faith which guides us to a deeper knowledge of Christ.

"When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs…
…He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.
He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.'" John 21:15-17 (DRB)

"… Jesus called Peter to be the rock of the Church. Here, Christ summoned Peter to be a shepherd who loves Jesus and the

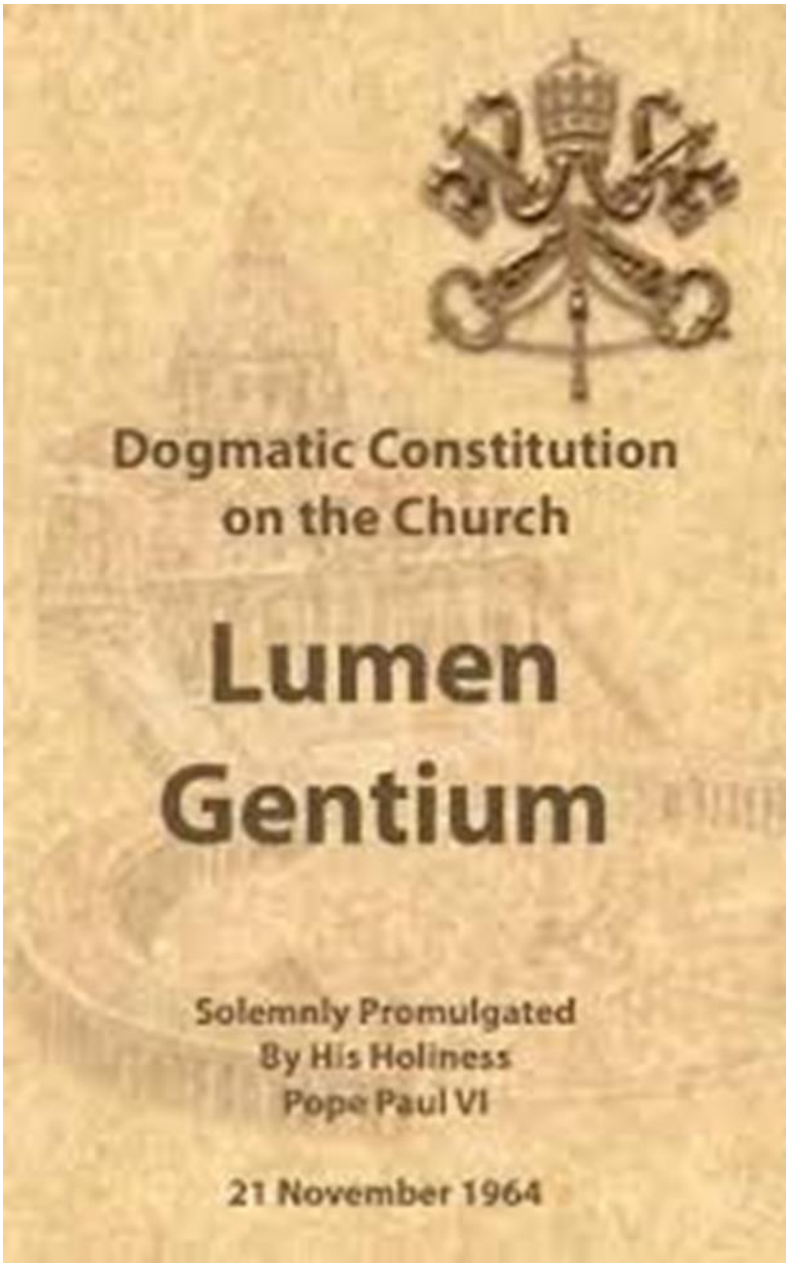
Church. Peter was one of the Twelve Apostles, all chosen by Jesus to be the foundation of his Church. At the head of the Twelve, Jesus placed Peter. From Jesus, the Twelve received the mandate to preach the Gospel to all nations. Peter ultimately made his way to Rome, where he died as a martyr. In establishing the Twelve Apostles with Peter at their head, Jesus gave the Church the basic structure of its leadership."

(What is Peter's role in the formation of the Church? Archdiocese of Saint Paul and Minneapolis, Copyright © 2006, United States Conference of Catholic Bishops, Washington, D.C.)

Source: OP, Lawrence. (2021, March 12). **Saint Peter Enthroned**. *World History Encyclopedia*. Retrieved from https://www.worldhistory.org/image/13616/saint-peter-enthroned/

Special Reading:

PETER ON THE HIERARCHICAL STRUCTURE OF THE CHURCH AND IN PARTICULAR ON THE EPISCOPATE



Vatican II,
Lumen Gentium

For the nurturing and constant growth of the People of God, Christ the Lord instituted in His Church a variety of ministries, which work for the good of the whole body. For those ministers, who are endowed with sacred power, serve their brethren, so that all who are of the People of God, and therefore enjoy a true Christian dignity, working toward a common goal freely and in an orderly way, may arrive at salvation.

This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father; and He willed that their successors, namely

the bishops, should be shepherds in His Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, He placed Blessed Peter over the other apostles and instituted in him a permanent and visible source and foundation of unity of faith and communion. And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this Sacred Council again proposes to be firmly believed by all the faithful. Continuing in that same undertaking, this Council is resolved to declare and proclaim before all men the doctrine concerning bishops, the successors of the apostles, who together with the successor of Peter, the Vicar of Christ, the visible Head of the whole Church, govern the house of the living God.

The Lord Jesus, after praying to the Father, calling to Himself those whom He desired, appointed twelve to be with Him, and whom He would send to preach the Kingdom of God; and these apostles He formed after the manner of a college or a stable group, over which He placed Peter chosen from among them. He sent them first to the children of Israel and then to all nations, so that as sharers in His power they might make all peoples His disciples, and sanctify and govern them, and thus spread His Church, and by ministering to it under the guidance of the Lord, direct it all days even to the consummation of the world. And in this mission, they were fully confirmed on the day of Pentecost in accordance with the Lord's promise: "You shall receive power when the Holy Spirit comes upon you, and you

shall be witnesses *to* me in Jerusalem, and in all Judea and in Samaria, and even to the very ends of the earth". And the apostles, by preaching the Gospel everywhere, and it being accepted by their hearers under the influence of the Holy Spirit, gather together the universal Church, which the Lord established on the apostles and built upon blessed Peter, their chief, Christ Jesus Himself being the supreme cornerstone.

That divine mission, entrusted by Christ to the apostles, will last until the end of the world, since the Gospel they are to teach is for all time the source of all life for the Church. And for this reason, the apostles, appointed as rulers in this society, took care to appoint successors.

Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community, presiding in place of God over the flock, whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing. And just as the office granted individually to Peter, the first among the apostles, is permanent and is to be transmitted to his successors, so also the apostles' office of nurturing the Church is permanent and is to be exercised without interruption by the sacred order of bishops. Therefore, the Sacred Council teaches that bishops by divine institution have succeeded to the place of the apostles, as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ.

Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the Bishop of Rome in a bond of unity, charity and peace, and also the councils assembled together, in which more profound issues were settled in common, the opinion of the many having been prudently considered, both of these factors are already an indication of the collegiate character and aspect of the Episcopal order; and the ecumenical councils held in the course of centuries are also manifest proof of that same character. And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take part in the elevation of the newly elected to the ministry of the high priesthood. Hence, one is constituted *as* a member of the Episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body.

But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope's power of primacy overall, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and

gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head. This power can be exercised only with the consent of the Roman Pontiff. For our Lord placed Simon alone as the rock and the bearer of the keys of the Church and made him shepherd of the whole flock; it is evident, however, that the power of binding and loosing, which was given to Peter, was granted also to the college of apostles, joined with their head.

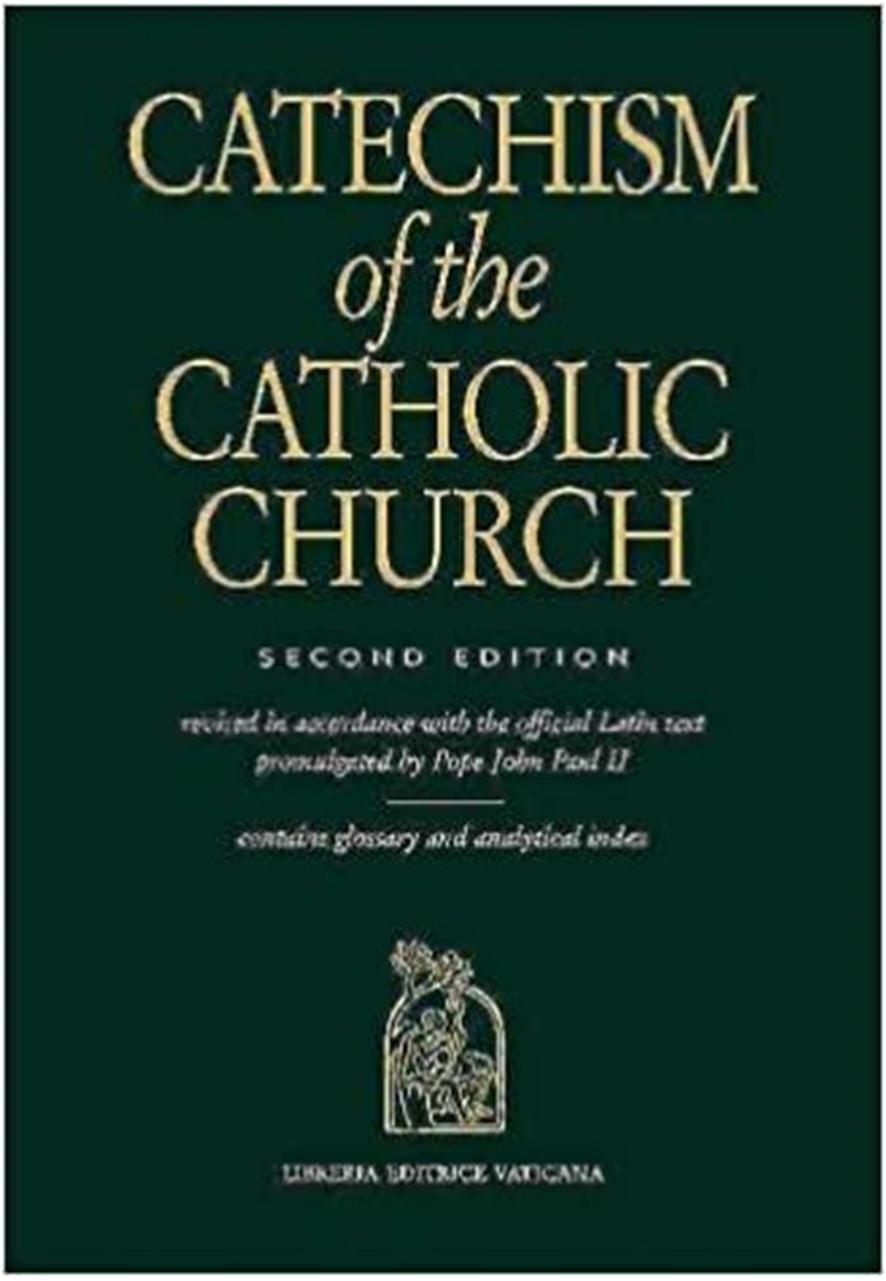
This college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing the primacy and pre-eminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them. This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action or at

least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

This collegial union is apparent also m the mutual relations of the individual bishops with particular churches and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful. The individual bishops, however, are the visible principle and foundation of unity in their particular churches, fashioned after the model of the universal Church, in and from which churches come into being the one and only Catholic Church. For this reason, the individual bishops represent each his own church, but all of them together and with the Pope represent the entire Church in the bond of peace, love and unity.

(DOGMATIC CONSTITUTION ON THE CHURCH, LUMEN GENTIUM SOLEMNLY PROMULGATED BY HIS HOLINES POPE PAUL VI ON NOVEMBER 21, 1964, Ch. III, No. 18, 19, 22, 23)

THE CATECHISM OF THE CATHOLIC CHURCH ON SAINT PETER



CCC 153 When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come "from flesh and blood", but from "my Father who is in heaven". Faith is a gift of God, a supernatural virtue infused by him. "Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and 'makes it easy for all to accept and believe the truth.'"

CCC 424 Moved by the grace of the Holy Spirit and drawn by the Father, we believe in Jesus and confess: 'You are the Christ, the Son of the living God.' On the rock of this faith confessed by St. Peter, Christ built his Church.

CCC 440 Jesus accepted Peter's profession of faith, which acknowledged him to be the Messiah, by announcing the imminent Passion of the Son of Man. He unveiled the authentic content of his messianic kingship both in the transcendent identity of the Son of Man "who came down from heaven", and in his redemptive mission as the suffering Servant: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many." Hence the true meaning of his kingship is revealed only when he is raised high on the cross. Only after his Resurrection will Peter be able to proclaim Jesus' messianic kingship to the People of God: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

CCC 442 Such is not the case for Simon Peter when he confesses Jesus as "the Christ, the Son of the living God", for Jesus responds solemnly: "Flesh and blood has not revealed this to you, but my Father who is in

heaven." Similarly, Paul will write, regarding his conversion on the road to Damascus, "When he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles..." "And in the synagogues immediately [Paul] proclaimed Jesus, saying, 'He is the Son of God.'" From the beginning this acknowledgment of Christ's divine sonship will be the center of the apostolic faith, first professed by Peter as the Church's foundation.

CCC 552 Simon Peter holds the first place in the college of the Twelve; Jesus entrusted a unique mission to him. Through a revelation from the Father, Peter had confessed: "You are the Christ, the Son of the living God." Our Lord then declared to him: "You are Peter, and on this rock, I will build my Church, and the gates of Hades will not prevail against it." Christ, the "living Stone", thus assures his Church, built on Peter, of victory over the powers of death. Because of the faith he confessed Peter will remain the unshakable rock of the Church. His mission will be to keep this faith from every lapse and to strengthen his brothers in it.

CCC 553 Jesus entrusted a specific authority to Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." The "power of the keys" designates authority to govern the house of God, which is the Church. Jesus, the Good Shepherd, confirmed this mandate after his Resurrection: "Feed my sheep." The power to "bind and loose" connotes the authority to absolve sins, to pronounce doctrinal judgements, and to make disciplinary decisions in the Church. Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom.

CCC 586 Far from having been hostile to the Temple, where he gave the essential part of his teaching, Jesus was willing to pay the Temple-tax, associating with him Peter, whom he had just made the foundation of his future Church. He even identified himself with the Temple by presenting himself as God's definitive dwelling-place among men. Therefore, his being put to bodily death presaged the destruction of the Temple, which would manifest the dawning of a new age in the history of salvation: "The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father."

CCC 881 The Lord made Simon alone, whom he named Peter, the "rock" of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock. "The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head." This pastoral office of Peter and the other apostles belongs to the Church's very foundation and is continued by the bishops under the primacy of the Pope.

CCC 1444 In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."

May this simple work help you in defending Saint Peter. May we continue to seek the truth. God bless us.

THE OBJECTIONS

Objection 1:

Peter is not the Foundation Rock of the Church because he is Petros, not Petra.

Response:

One of the most common arguments against the primacy of Peter is the Petros-Petra problem. Protestants often claim that Matthew 16:18 is not proof that Peter is the foundation rock of the Church because, in the Greek text, Peter was rendered as Πέτρος "Petros" and not πέτρᾳ "Petra" which are, according to them, two very different things. For them, Petros means just a piece of "rock", while Petra refers to a huge rock or a cliff. So, based on the definition of the Greek words (see Strongs and Concordance), they concluded that Peter is not the rock in Matthew 16:18 but Christ, who was called πέτρᾳ or "rock" by Peter in 1 Peter 2:8.

So, how do we simply respond to this kind of argument? It is very important now to show them their ignorance. The Bible was written in common or Koine Greek, not in classical or Attic Greek. And in these two languages, there is a big difference in how the words Petros and Petra are treated. In Attic or classical Greek, Petros and Petra are two different things, which corresponds to the Protestant's argument that one is just a piece of rock while the other refers to a large cliff of rock. But in modern Koine Greek, this difference is no longer applicable.

Both Petros and Petra refer to rock without any difference. The only distinction between Petros and Petra is their gender,

with Petros being masculine and Petra being feminine. To further support this truth, let us read what the Protestant Bible Scholar, Dr. Keener has to say:

"In Aramaic ‘Peter’ and Rock are the same word; in Greek (here), they are cognate terms that were used interchangeably by this period." *–Craig S. Keener, The IVP Bible Background Commentary New Testament, (Downer’s Grove, IL: Intervarsity Press, 1993), 90.*

Keener here is truthfully telling us the dynamism of language through time. And the fact that the Aramaic texts of Matthew 16:18 show the word " ܟܐܦܐ" or "Kepha/Kefa" which is rendered as rock no matter what the gender is.

Another scholar supports the Roman Catholic position by stressing that the distinction is actually only a matter of poetry:

"Although it is true that Petros and Petra can mean, ‘stone’ and ‘rock’ respectively in earlier Greek, the distinction is largely confined to poetry*." –Frank E. Gaebelein, ed., The Expositor’s Bible Commentary: Volume 8 (Matthew, Mark, Luke), (Grand Rapids, MI: Zondervan, 1984), 368.*

As we previously stated, with regards to the distinction between Attic and Koine Greek, even leading reformers admitted this fact overwhelmingly:

“I grant that in Greek Peter (Petros) and stone (petra) mean the same thing, save that the first word is Attic [from the ancient classical Greek dialect of the Attica region], the second from the common tongue.” *–John Calvin, Calvin’s New Testament*

Commentaries: The Harmony of the Gospels Matthew, Mark, and Luke, vol. 2, trans. T. H. L. Parker, ed. David W. Torrance and Thomas F. Torrance, (Grand Rapids, MI: Eerdmans, 1972), 188.

Also, to support all of these, even the Baptist scholar D. A. Carson, writes, in The Expositor's Bible Commentary:

"[T]he underlying Aramaic is in this case is unquestionable; and most probably, kepha was used in both clauses ("you are kepha" and "on this kepha"), since the word was used both for a name and for a "rock." The Peshitta (written in Syriac, a language cognate with a dialect of Aramaic) makes no distinction between the words in the two clauses."

It is clear now, therefore, that PETER is the rock in Matthew 16:18 not because he is Petros, and the Rock was Petra, but because he is really the rock wherein these two words are one and the same. Others will accept that the Petros and Petra in Matthew 16:18 are the same but will try to argue that it refers to two different subjects by exploiting the personal pronoun "You" and the demonstrative adjective "this". For them the "You are Peter" where Jesus referred to Peter is different from "upon this rock" which refers to Christ. But ultimately this is not true because you can identity the same subject by using both the personal pronoun "you" and the demonstrative adjective "this" in a single sentence like this: *"You are the rock of my life, and this rock supports my heart."*

Objection 2:

Why is it then that Peter is Petros and not Petra? Are the two words just the same?

Response:

The obvious answer is yes, because the genders of the two words, Πέτρος "Petros" being Masculine, and πέτρα "Petra" being Feminine, has something to say about the identity of Peter. It is also important to note that the word "rock" here is not physically Peter but was used as a METAPHOR for Peter in order to show the quality he possesses as the foundation of the Church.

Peter was called Petros because he is a male and the word Petros was rendered here as a proper name and a proper noun. It was used as a name for a man, a male. It would be illogical and unfit to use a Feminine name for a Masculine. What would be the name of Peter if that's the case? Patricia? Peter was given a masculine name because he is a male, not a female. But how about Jesus? Didn't Peter call him "Petra" in 1 Peter 2:8? The answer is yes. However, it was not used as a name for Christ but as a metaphor.

In order to support these claims, let us consult some Bible scholars coming from the Protestant side.

"The Greek makes the distinction between Petros and Petra simply because it is trying to preserve the pun, and in Greek the feminine Petra could not very well serve as a masculine name."

Frank E. Gaebelein, ed., The Expositor's Bible Commentary: Volume 8 (Matthew, Mark, and Luke), (Grand Rapids, MI: Zondervan, 1984), 368.

"When using both the masculine and feminine forms of the word, however, Matthew is not trying to distance Peter, Petros, from 'this rock,' Petra. Rather, the evangelist changes the genders simply because Simon, a male, is given a masculine form of the feminine noun for his new name." *–James B. Shelton, letter to the authors, 21 October 1994, 1, in Scott Butler, Norman Dehlgren, and Rev. Mr. David Hess, Jesus Peter and the Keys: A Scriptural Handbook on the Papacy, (Goleta, CA: Queenship, 1996), 23.*

"The name Peter (not now first given but prophetically bestowed by our Lord on his first interview with Simon (John 1:42), or Cephas, signifying a rock, the termination being only altered from Petra to Petros to suit the masculine appellation, denotes the personal position of this Apostle in the building of the Church of Christ." *–Henry Alford, The New Testament for English Readers, vol. 1, (Grand Rapids, MI: Baker, 1983), 119.*

"The most likely explanation for the change from Petros ('Peter') to Petra is that Petra was the normal word for 'rock.' Because the feminine ending of this noun made it unsuitable as a man's name, however, Simon was not called Petra but Petros."– *Herman N. Ridderbos, Bible Student's Commentary: Matthew, (Grand Rapids, MI: Zondervan, 1987), 303.*

"The feminine word for rock, Petra, is necessarily changed to the masculine Petros (stone) to give a man's name, but the wordplay

is unmistakable (and in Aramaic would be even more so, as the same form Kepha would occur in both places)." –*R. T. France, The Gospel According to Matthew, (Grand Rapids, MI: Eerdmans, 1985), 254.*

See? Scholarly studies point towards the Catholic truth.

Objection 3:

"Upon THIS rock," Christ said, not "Upon YOU (Peter)," and "THIS" refers to Christ.

Response:

While it is true that Christ said, "Upon this rock" it is not against the notion that it is understood as "Upon this rock which is you, Peter".

The thing is, when Jesus used the first rock (Petros) he was addressing a man by his proper name, so He called him Peter. After that, He shifted into Petra(rock) but now not in the proper name but a COMMON NOUN or common term for a "rock". So, Christ used the pronoun "IT" to refer to a COMMON NOUN which is rock, but that same rock is Peter. It's the metaphor for him. The context goes like this:

"Thou art Peter (Rock, *Proper Name/Noun)* and upon this rock (Petra, *Common Noun/Term*) I will build my Church.

1st Rock-Petros-Peter's name - Proper Noun

2nd Rock-Petra-Metaphor for Peter - Common Noun

To return the same dilemma, Christ neither said, "Upon MYSELF I will build my Church".

Protestant scholars affirm the exegesis of the Roman Catholic Church:

"By the words 'this rock' Jesus means not himself, nor his teaching, nor God the Father, nor Peter's confession, but Peter himself*." –J. Knox Chamblin, "Matthew," in Walter A. Eldwell, ed., Evangelical Commentary on the Bible (Grand Rapids: MI: Baker, 1989), 742.*

"The expression 'this rock' almost certainly refers to Peter, following immediately after his name, just as the words following 'the Christ' in vs. 16 applied to Jesus. The play on words in the Greek between Peter's name (Petros) and the word 'rock' (Petra) makes sense only if Peter is the rock and if Jesus is about to explain the significance of this identification." – *Craig L. Blomberg, The New American Commentary: Matthew, vol. 22, (Nashville: Broadman, 1992), 251-252.*

One of the most striking statements about who is the Rock in Matthew 16:18 is given to us by another prominent Evangelical scholar Dr. Oscar Cullman, one of the editors of Gerhard Kittel's Theological Dictionary of the New Testament. He writes:

"The obvious pun which has made its way into the Greek text ... Suggests a material identity between Petra and Petros ...

As it is impossible to differentiate strictly between the two words.... Petros himself is this Petra, not just his faith or his confession.... The idea of the Reformers that he is referring to the faith of Peter is quite inconceivable.... For there is no reference here to the faith of Peter. Rather, the parallelism of "thou art Rock" and "on this rock I will build" shows that the second rock can only be the same as the first. It is thus evident that Jesus is referring to Peter, to whom he has given the name Rock….To this extent Roman Catholic exegesis is right and all Protestant attempts to evade this interpretation are to be rejected."

Notice also the word "YOU" it was used six times in just two verses (Matt. 16:18-19) and all refer to Peter. The contention here is all about the two words, Petros and Petra, and as far as scholarly studies are concerned, both, in Matthew 16:28 refers to Peter, the Apostle.

Objection 4:

Aside from Matthew 16:18, Peter was never called a rock. And was there any teaching after Christ's ascension that he was the foundation rock?

Response:

Before answering this, let us go back to the very moment Jesus encountered Peter. In John 1:42, Jesus called Simon (son

of Jonah) and changed his name to CEPHAS (from Aramaic Kepha) (cf. Luke 6:15), which means rock. This is a very significant event because Jesus is giving us a hint of His Divinity. In the Old Testament, it was God who changed the names of His servants for a particular role or mission. For instance, in Genesis 17:5, God changed the name of Abram to Abraham because he would be the father of all nations, and his wife Sarai into Sarah for a related role (Gen. 17:15). Also, God did it to Israel or Jacob. Now, it follows that the change of name made by the Lord to Peter signifies a special role and responsibility, that is, to be the rock foundation of His Church.

Protestants often ask if there are any other instances where Peter was called "rock"? Of course, they are expecting the other Apostles to call Peter "rock" as explicitly as they call the Lord in such a metaphor. For example, Saint Paul called Jesus "the rock" in Romans 9:33. But do we really need this? Of course, Matthew 16:18 alone is enough. However, to satisfy such demands in the name of apologetics, we can provide them with some. In the letters of Paul, he often refers to Peter as Cephas (1 Corinthians 1:12, 3:22, 9:5, 15:5; Gal. 2:9, 11, 14).

In that case, Saint Paul states unequivocally that Peter is the Rock! He called him CEPHAS. Regarding the second question, the answer is simple: when did Matthew write his Gospel? If it's after Christ's ascension, then he's the one who preached the same.

Objection 5:

The Rock in Matthew 16:18 is Christ Himself.

Response:

Even some of the Church Fathers (like Augustine) wrote their opinions that Christ is the Rock in Matthew 16:18. However, never did they deny the Church's position that it is also relevant to Peter. Their argument, aside from the Petra argument, is that Christ was using the word "This" to refer to Himself. Let us see these instances:

He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed THIS to you, but my Father in heaven. And I tell you, you are Peter, and on THIS rock, I will build my church, and the gates of Hades will not prevail against it" Matthew 16:15-18.

Fundamentalists cite the consistency of the word "This" to prove that Jesus was the Rock. Others use the words of Peter in 1 Peter 2:6-8. But if we look closer, Jesus is not the Rock as far as Matthew 16:18 is concerned.

At that moment, Jesus brought His disciples to Caesarea Philippi, where, according to tradition and scholars, they set foot in the Cave of Pan. Which is known as the Gate of Hades.

Pan is the god/deity of shepherds, so, Jesus here is trying to convey that He is the true God and Shepherd, and Peter, as the Rock, like the cave, will never be overcome by the Gate of Hell.

That is quite unique since Jews avoid that "abominable" place of idols. But it is where Christ founded His Church, on the Rock, Peter.

Before Matthew 16:18, Jesus is asking them "who do you say that I am?", to which the others respond wrongly. It was only Peter who gave the correct answer, "You are the Christ, the Son of the Living God!"

After such a striking confession made by Peter, Christ blessed him, saying, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven… " He called Peter the same way He called him in John 1:42, the time they first met. And immediately, it was followed by, “And I tell you, you are Peter, and on this rock, I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

If we carefully study the words of blessing bestowed by Christ on Peter, we can notice a consistent pattern. After Peter confessed Christ, Christ in return did the same:

- Blessed are you, Simon, son of Jonah!
- For flesh and blood has not revealed this to you,
- but my Father in heaven

- And I tell you, you are Peter,
- and on this rock, I will build my church,
- and the gates of Hades will not prevail against it.

- I will give you the keys of the kingdom of heaven,
- and whatever you bind on earth will be bound in heaven,
- and whatever you loose on earth will be loosed in heaven.

Notice that there is always a main statement (first bullet), followed by a first supporting statement and a second supporting statement, respectively.

It is also irrational to say that Christ was not referring to Peter in that verse as the Rock because it will destroy the context of the entire scene:

- Why is it that only Peter provided the correct answer?
- Why did Jesus call him Peter, or the Rock? To create confusion? It will only be a nuisance part of the passage.
- It is not consistent with the giving of the keys of authority to Peter.

Objection 6:

The Rock in Matthew 16:18 where the Church was founded is the Confession of Peter.

Response:

Saint Augustine among few others of the Church Fathers aired their opinions that the Rock in Matthew 16:18 is no other than Peter's Confession of Faith (You are Christ, the Son of the Living God!).

For us, we affirm as our Catechism of the Catholic Church states that Peter is the Rock to whom Jesus founded the Church (CCC 552, 881).

However, the Church also acknowledges the confession or profession of Peter's faith as the Rock upon whom Christ established His Church (CCC 424, 440, 442). This will only mean that both Peter and his confession of faith are considered essential in the establishment of the Church and that the foundation is stronger, because we have Peter and his faith as our foundation.

But there is an admittance on the part of Protestant Scholars that Peter is indeed the Rock, some even rejected the idea regarding the confession of Peter:

"The wordplay, and the whole structure of the passage, demands that this verse is every bit as much Jesus' declaration about Peter as verse 16 was Peter's declaration about Jesus. Of course, it is based on Peter's confession that Jesus declares his

role as the Church's foundation, but it is to Peter, not his confession, that the rock metaphor is applied" *(R. T. France, Gospel According to Matthew, 254).*

"It is well known that the Greek word Petra translated 'rock' here is different from the proper name Peter. The slight difference between them has no special importance, however. The most likely explanation for the change from Petros ('Peter') to Petra is that Petra was the normal word for 'rock.' . . . There is no good reason to think that Jesus switched from Petros to Petra to show that he was not speaking of the man Peter but of his confession as the foundation of the Church. The words 'on this rock [Petra]' indeed refer to Peter" *(Herman Ridderbos, Bible Student's Commentary: Matthew, 303).*

"The frequent attempts that have been made, largely in the past, to deny [that Peter is the rock] in favor of the view that the confession itself is the rock . . . Seem to be largely motivated by Protestant prejudice against a passage that is used by the Roman Catholics to justify the papacy*" (Donald Hagner, Word Biblical Commentary 33b:470).*

It is also important to notice that in Matthew 16:18 Jesus is being portrayed as the Builder, and Peter is the one whom He is going to build His Church.

Objection 7:

But why would Christ decide to build His Church upon Peter?

Response:

Christ, of course, has His own very reason that transcends our mind. Since He decided to establish His Church upon Peter, who are we? But it is also important for us not to dismiss the importance of choosing the right foundation. The weak Petros was turned into a strong Petra by Christ, and it is very practical to see how a builder in the context of Christ's society builds a house upon rocks.

The very teaching of Christ gives us some understanding about the way He built His Church upon the Rock of His choice. Take for example these passages:

"Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." Matthew 7:24-27

In the passages above, Jesus is telling us that a wise builder builds his house upon a rock and not upon sand. We all know

that the Bible speaks of the *House* as 'also' the Church (1 Tim. 3:15), here, Christ is telling us that He is indeed the wise man who builds His House on a Rock. And it will remain strong amidst strong storms.

Objection 8:

Was Peter the First Pope? Then why we can't read in the Bible that He was called Pope?

Response:

A typical question asked by Fundamentalists, where can we read in the Bible that Peter was Pope? Of course, this question is absurd and illogical certainly because not everything is written in the Bible, even the term Bible is not in the Bible. So, by asking such question to refute the papacy of Peter they are destroying their own argument. It is not a good conclusion to say that something is not true just because you cannot read the term for it in the Bible. But we Catholics believe that since not everything is explicitly written in the Bible, we always recommend seeing the context. Peter is Pope; indeed, he is really the first Pope. However, the term Pope was not used to refer to Peter because the term was only invented during mid-10th Century.

However, we don't end the discussion there. Because being a Pope is not a game of letters but of the context that makes someone a Pope.

Peter was the first Bishop of Rome according to History (Job 8:8), there are a lot of historical evidence to prove such:

"[In the second] year of the two hundredth and fifth Olympiad [AD 42]: The Apostle Peter, after he has established the church in Antioch, is sent to Rome, where he remains as a bishop of that city, preaching the gospel for twenty-five years." *(Bishop Eusebius of Caesarea, The Chronicle, AD 303)*

"In this chair in which he himself had sat, Peter in mighty Rome commanded Linus, the first elected, to sit down." *(The Poem Against the Marcionites, AD 267)*

"Victor . . . Was the thirteenth bishop of Rome from Peter." *(The Little Labyrinth, AD 211, quoted by Bishop Eusebius in Church History 5:28:3)*

Etc.

Even the Scholar and known debater, Dr. James White admitted that,

"According to the Papal claims, Peter was the Bishop of Rome until his death. There is plenty of evidence of this from the writings of early fathers, but surprisingly little from the Biblical text itself."

The context of Peter being the Pope is seen throughout the Gospels, he was almost always the spokesman of the Apostles, the only one entrusted with the Keys, he is always called or named first among them and is mentioned many times than the others. But the best part of his papacy has emanated from the

mandate of Jesus: TO FEED HIS SHEEP. In this regard, Jesus has assigned him to be the Supreme overseer and Pastor of His Church on Earth.

"When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep." John 21:15-17

Objection 9:

If we say Peter was the first Pope, then he should be Infallible, isn't it?

Response:

We define first the meaning of "Infallibility". According to the Catechism of the Catholic Church, Infallibility is a power enjoyed by the Pope when, as supreme pastor and teacher of all the faithful-who confirms his brethren in the faith –he proclaims by definitive act a doctrine pertaining to faith and morals (CCC 891). In other words, he cannot err in matters of faith and

morals. In the Bible, Peter was given the keys of the Kingdom of Heaven, that he may have authority on Earth as it was in Heaven. That whatever he proclaims on Earth as a matter of truth for the Catholic Faith is with a sure Divine guidance and revelation. In the Bible, just before the bestowal of this privilege to Peter, he has proclaimed a truth of faith, a Dogma, and an "infallible declaration" revealed to him by the Father not by flesh. This is the infallible declaration of Peter:

Jesus saith to them: "But whom do you say that I am?"

Simon Peter answered and said: "Thou art Christ, the Son of the living God." Matthew 16:15-16

Moved by the Spirit, Peter proclaimed an infallible truth about the Lord Jesus Christ, that is, his confession, Christ, the Son of the living God! Here, Peter is acting the virtue of Infallibility, because and we cannot deny this truth for this was confirmed to him personally by the Lord Jesus Christ.

Objection 10:

Why did Saint Paul rebuke Saint Peter if the latter was Pope?

Response:

Saint Paul said that he rebuked Peter or Cephas when he saw what he did. That is, the treatment Peter acted when he was with the Gentiles, this is what we can read in the Bible:

"When Peter came to Antioch, I told him face to face that he was wrong. He used to eat with Gentile followers of the Lord, until James sent some Jewish followers. Peter was afraid of the Jews and soon stopped eating with Gentiles. He and the others hid their true feelings so well that even Barnabas was fooled. But when I saw they were not really obeying the truth that is in the good news, I corrected Peter in front of everyone and said:

Peter, you are a Jew, but you live like a Gentile. So how can you force Gentiles to live like Jews? We are Jews by birth and are not sinners like Gentiles. But we know that God accepts only those who have faith in Jesus Christ. No one can please God by simply obeying the Law. So, we put our faith in Christ Jesus, and God accepted us because of our faith." Galatians 2:11-16 CEV

In that scenario, Saint Paul is telling us that when Peter saw the Jews sent by James, he stopped eating with the Gentiles whom he used to eat with because of fear from whatever the Jews may say. Of course, we understand the feeling and sentiment of Peter, that because of it he became like hypocrite. Peter here seems to still have attachments with the Law. But Paul rebuked him and told him about his misconduct and fault, that he is not really obeying what's in the Gospel. Peter should have acted naturally because he is knowledgeable about the message of the Gospel that all may be one. He cannot force the Jews to act like Gentiles and the Gentiles to act like Jews. This is the reason God revealed to him that even the Gentiles are made clean through Jesus Christ and must be accepted (see Acts 10:11-28, 34,45).

Paul rebuked Peter because Paul is the Apostle to the Gentiles, he does not want to see any division and breakage in the vineyard of the Lord, Jews and Gentiles are one in Christ. But this does not mean that Peter's fault denies him of Infallibility, this was only his personal fault, not a matter of faith and morals. Popes like Peter can commit personal faults, but not when it comes to faith and morals proclaimed with infallible nature. To support this, here is what we can learn from a Catholic Bible Scholar:

"The fault that is here noted in the conduct of S. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but this in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was S. Paul's reprehending him any argument against his supremacy; for is such cases an inferior may, and sometimes ought, with respect, to admonish his superior." *(Haydock,George Leo, Catholic Commentary on the Bible, Galatians 2:11-15).*

In other words, Saint Paul is not arguing here about the Supremacy or Primacy of Saint Peter. There is a difference here between Infallibility and Impeccability, wherein, being impeccable means you are devoid of any fault or error. Using this argument is a fruit of false reading.

Objection 11:

Did Peter preach among the Gentiles? If he enjoys Supremacy, then he must be both for the Jews and the Gentiles.

Response:

Before we answer that question, we must first go back to the Great Commissioning, when Jesus instructed His Apostles before going back to Heaven:

"Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" *Matthew 28:19 NIV*

"But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." *Acts 1:8 DRB*

The answer is YES. We can read it on this verse:

"After a long debate Peter stood up and said, "My friends, you know that a long time ago God chose me from among you to preach the Good News to the Gentiles, so that they could hear and believe." Acts 15:7 GNT

Saint Peter explicitly admitted that by and through his MOUTH (see other translations) the Gentiles should hear the Word of God in the Gospel.

This does not actually prove the Supremacy of Peter because it does not actually talk about Supremacy at all. However, it is still a good way of learning to know that the great Apostle was also for the Gentiles.

Objection 12:

How come that Peter is considered the Leader if he himself was sent by the Church? Is there a Leader being a servant (John 13:16)?

Response:

There is a wrong understanding of leadership here. Leadership does not always pertain to being the boss, greatness does not entitle a leader to always be on command. The Lord reminds us that the Greatest shall be the Servant of all:

"He that is the greatest among you shall be your servant."
Matthew 23:11

Here, Jesus is talking about greatness and service as a response to the attitude shown by His disciples in the previous passages when they disputed among themselves which among them is the greatest (see Mark 9:34).

We often call Peter the first, or the "primus", yet according to the Bible he was sent by the other disciples:
"Now, when the apostles, who were in Jerusalem, had heard that

Samaria had received the word of God, they sent unto them Peter and John." Acts 8:14

Here we can see the real Peter, observing humility, an act which reflects the teaching of Jesus pertaining to greatness and of being the first:

And sitting down, he called the twelve and saith to them: "If any man desire to be first, he shall be the last of all and be minister of all."
Mark 9:35

See? In fact, even Christ who is true God, Master and Lord and is above all (Phil. 2:9-11) came to serve and not to be served (Matthew 20:28), washed the feet of His disciples to set an example for them (John 13:15). This is a moment most memorable to Peter.

So, it is not surprising for Peter to be sent since it is for the glory of God. A humble leader can take it because it is what true greatness as the Bible calls it.

Throughout history, we see this example among the successors of Peter, for example, Saint John Paul II was "sent" by his brother Bishops:

"Pope John Paul II actually went the "extra-mile" for them and wrote two such encyclicals: Veritatis Splendor and Evangelium Vitae."*(Ref. Robert Stackpole, STD, The Papacy: The Petrine Ministry in the Early Church, CERC. 2001. Ret. 18 Sept. 2021)*

Remember that as Church, we are all the Body of Christ (Col. 1:8) so it is not surprising that in being great, we are also great in responsibilities.

An example is when a Catholic woman, Saint Catherine of Sienna, confronted Pope Gregory XI on 1376 to beg and remind him about his responsibilities:

"Up, father, like a man! For I tell you that you have no need to fear."
(Ref. St. Catherine of Siena, Letters, ed. Vida D. Scudder (London, 1911), 185.)

Indeed, greatness comes with responsibility. That is why, one of the titles of the Pope is *"Servus Servorum Dei",* Servant of the Servants of God. Peter did not lose greatness when he was sent, rather he confirmed it.

But Jesus called the disciples together and said:
"You know foreign rulers like to order their people around. And their great leaders have full power over everyone they rule. But don't act like them. If you want to be great, you must be the servant of all the others. And if you want to be first, you must be the slave of the rest. The Son of Man did not come to be a slave master, but a slave who will give his life to rescue many people." Matthew 20:25-28 CEV

Jesus here instructed His disciples to go and baptize ALL NATIONS. The term "Nations" here can also be understood as "the Gentiles". This was taken from the Greek word ἔθνη (ethnē) which means "Gentiles" in Strongs g1484.

So, it is in the natural mandate of the Apostles to preach the Gospel among the Gentiles, it is not surprising therefore for Peter to do the same as we know throughout history that he ministered to the Gentiles, in Antioch, and in Rome. Antioch and Rome are belonging to the "Gentiles". In the Bible, we can see in Acts 10 the first account of a Gentile being converted to the Christian faith. He was of course Saint Cornelius together with his household.

In that moment, we can see that the ministry of Peter extends also has to the non-Jewish people. But the question now is, did Peter himself said that he once ministered or preached to the Gentiles?

Objection 13:

If Peter was in Rome, and the Bishop of that See, why is it that Paul never mentions him in his Letter to the Romans?

Response:

This objection is commonly raised and shared by both Fundamentalists and Evangelicals. If you are going to think of it, or if it is your first time encountering this question you will surely have some difficulties in dealing with it. But don't worry, the answer is quite simple.

In understanding the Bible, we need to look at the context. That includes the time, the situation of the author and the one

with whom he is writing the letter and the ways they communicate their messages.

During the time of Saint Paul and Peter. We all know that it is an era of extreme persecution and hardships among Christians. It is an era wherein Christians, Church leaders and even the Apostles were hunted down to be beheaded, eaten by wild beasts in the arena or burned at the stake.

So, it is not surprising that prominent pillars and leaders of the Church such as Peter are hiding for their lives for the sake of the Church. Although we are not saying that they are running from persecution, rather we are just highlighting their human emotions, feelings and better choices at some point for the Gospel.

In Romans chapter 16:1-15 Paul mentioned too many names of Christians in the Church of Rome, but we cannot read the name Cephas or Peter. And the reason is obvious, it's not because Peter was not present in Rome, but Paul chose not to mention him directly.

According to History, the Emperor Nero during that time is in a hot pursuit for the Christians especially Peter. Later, Peter and Paul will be martyred under his command. The Christians are not in good reputation among Jewish and Roman authorities. In fact, Nero was alarmed by the existence of a man named *"Chrestus",* that is that is the Lord that might cause rebellion in the Empire. That is the reason why Paul only mentioned the Christian Roman citizens in his letter. He employed the use of "Principle of Anonymity" to save Peter. This is the same reason

why the Christians are fond of using Codenames or Pseudonyms such us “Babylon” and “Beast” for Rome, and “Rulers”, “Authorities”, “Governments”, and “Minister” to refer to Nero (Romans 13:2-6).

But despite this, is there any hint that we can derive from Paul’s letter to the Romans that can prove the existence of Peter there?

The answer is yes. Saint Paul gives us some hint about Peter when he mentioned the phrase “Another Man”.

“I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on the foundation of another man” Romans 15:20 ESV.

According to experts in the field of Biblical studies, Paul is probably referring to Peter in these passages. Of course, Paul is aware about the “Rock foundation” of the Church in Matthew 16:18.

Another one is, we are aware that Mark was also in Rome about 60 A.D., where he wrote his book. If we will follow the argument of Protestants, then Mark was not also in Rome since he was not also mentioned by Paul. We can answer this objection with a different argument like that of the intended audience, or the argument of familiarity but this probably is the best one.

Objection 14:

Peter's Primacy has no basis in the Old Testament.

Response:

That is not true. We all know that the New Testament was hidden in the Old Testament and that the Old Testament was revealed in the New Testament. Because the Old Testament represents the shadows of better things to come (Hebrews 10:1)

We have learned earlier about the changing of names especially Abraham in Genesis 17:5 which is a typology for Peter when the Lord Jesus changed his name from Simon to Cephas in John 1:42. Now we will add it a bit.

In Isaiah 51:1-2 we read:

"Listen to me, you who follow after righteousness, you who seek the LORD: look to the rock you were cut from, and to the hold of the pit you were dug from. Look to Abraham your father, and to Sarah who bore you; for when he was but one I called him, and I blessed him, and made him many." *Isaiah 51:1-NHEB*

The Rock being referred to here is none other than Abraham, and the pit was Sarah.

"Look unto the rock.—The implied argument is, that the wonder involved in the origin of Israel is as a ground of faith in its restoration and perpetuity. The rock is, of course, Abraham, the pit, Sarah." *(Ellicott Commentary for English Readers)*

The Rock here is a prototype of the Rock (Petra) mentioned by Christ in Matthew 16:18. Therefore, the Old Testament here is giving us a type of Peter in the Person of Abraham.

Another interesting type and allusion in the Old Testament are about the role of Peter as the new Eliacim/Eliakim and Royal Gate Keeper which we can read again from Isaiah:

"And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias, and I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda. And I will lay the key to the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open." *Isaiah 22:20-22 DRB*

The passages describe exactly what's in the New Testament, when Christ gave Peter the Keys of the Kingdom. This is also attested by Scholars of the Holy Bible:

"Jesus gave the promise of the keys to Peter (Matthew 16:19)" (The Enduring Word Bible Commentary by David Guzik)

"This key was properly handled by the king (Revelation 3:7), and therefore by the "house-mayor" only in his stead. The power of the keys consisted not only in the supervision of the royal chambers, but also in the decision who was and who was not to be received into the king's service. There is a resemblance, therefore, to the giving of the keys of the kingdom

of heaven to Peter under the New Testament." *(Keil and Delitzsch, Biblical Commentary on the Old Testament)*

In the Old Testament, Abraham and Israel were given their names corresponding to being a "FATHER". Abraham means "Father of the Multitudes" and Israel, the Father of the twelve tribes. In NEW TESTAMENT, Peter became POPE, the Greek word, PAPPAS means FATHER, Father of the believers in Christ.

Objection 15:

Isaiah 22:22 is a proof that Peter does not have Primacy because the true Owner of the Keys is Christ (Revelation 3:7).

Response:

Amen. It is true that Jesus Christ is the owner of the Keys of the Kingdom in Isaiah 22:22 and Revelation 3:7.

"And to the angel of the church of Philadelphia write: These things saith the Holy One and the true one, he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth:" *Revelation 3:7 DRB*

However, from the context itself it does not contradict the Primacy of Peter. A kingdom and all its properties do really belong to the King, in the New Testament, the King of the Kingdom is Christ and Peter is just a royal servant *(Isaiah*

22:20-22). So, the owner of the Keys or any property in the Kingdom can delegate it to his servants. It is proof of his power. In Matthew 16:19, we can see that Christ bestowed upon Saint Peter the Keys of the Kingdom, the purpose and power of the Keys remained as it was. It is therefore a supreme right and prerogative of Christ to delegate the Keys to His trusted servants.

Even non-Catholic Bible Scholars will agree with us in this argument.

"In this, Eliakim becomes a prophecy of the Messiah, because Jesus told us this passage spoke of Himself: These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens." (Revelation 3:7) Jesus is the one with the keys of Hades and of Death (Revelation 1:18), who has all authority both in heaven and on earth. Jesus delegates this authority as it pleases Him (Matthew 16:19)." *(The Enduring Word Bible Commentary by David Guzik)*

"This key was properly handled by the king(Revelation 3:7), and therefore by the "house-mayor" only in his stead.The power of the keys consisted not only in the supervision of the royal chambers, but also in the decision who was and who was not to be received into the king's service. There is a resemblance, therefore, to the giving of the keys of the kingdom of heaven to Peter under the New Testament."
(Keil and Delitzsch, Biblical Commentary on the Old Testament)

"Christ, the Heir of the throne of David, shall supplant all the less worthy stewards who have abused their trust in God's spiritual house, and "shall reign over the house of Jacob," literal and spiritual (Lu 1:32, 33), "for ever," "as a Son over His own house" (Heb 3:2-6). It rests with Christ to open or shut the heavenly palace, deciding who is, and who is not, to be admitted: as He also opens, or shuts, the prison, having the keys of hell (the grave) and death (Re 1:18). The power of the keys was given to Peter and the other apostles, only when, and in so far as, Christ made him and them infallible." *(Jamieson-Fausset-Brown Bible Commentary)*

Note: The power of keys NOT the keys were also given to the other Apostles (Matt. 18:18), only Peter was given the keys.

Objection 16:

Even the other Apostles in Matthew 18:18 were given the same authority as Peter.

Response:

It is true that the other Apostles in Matthew 18:18 were given the authority to loosen and bind like Peter in Matthew 16:19. However, we can easily notice the difference of we are vigilant enough in reading the Scriptures. Let's put the two verses together:

“And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.”

Matthew 16:19

“Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.”

Matthew 18:18

Notice the difference. In Matthew 16:19 Christ gave Peter the KEYS on the Kingdom and the authority to lose and bind. In Matthew 18:18 Christ gave the Apostles with the authority to lose and bind but now without the Keys unlike that of Peter. In other words, the difference is the Keys.

This is the reason why Peter has the authority of Supremacy. Because there is no order in the authority when everyone has the keys of the Kingdom. There is no sense for authority if that happens. This is the reason until now that the College of Bishops cannot proclaim an infallible dogma or truth without the permission, or when they are not in communion with the holder of the Keys, that is, the Pope. For them to collectively declare something infallibly, they must be united with Peter. While Peter, the Pope can proclaim on his own any truth of faith as infallible, *ex-cathedra* because he has the Keys.

“Jesus entrusted a specific authority to Peter: “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” The “power of the keys” designates authority to govern the house of God, which is the Church. Jesus, the Good Shepherd, confirmed this mandate after his Resurrection: “Feed my sheep.” The power to “bind and loose” connotes the authority to absolve sins, to pronounce doctrinal judgements, and to make disciplinary decisions in the Church. Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom.” (CCC 553) *See also CCC 881-882*

Without the Pope (Peter), the body of Bishops (the successors of the Apostles have no infallible authority over the entire Church).

“The college or body of bishops has no authority unless united with the Roman Pontiff, Peter’s successor, as its head.” As such, this college has “supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff.” *(CCC 883)*

“The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council.” But “there never is an ecumenical council which is not confirmed or at least recognized as such by Peter’s successor.” *(CCC 884)*

But some will argue that the Keys in Matthew 16:19 does not pertain to authority but to the knowledge of the Kingdom or of the Gospel, they will quote Luke 11:52 which says:

"Woe to you lawyers, for you have taken away the key to knowledge. You yourselves have not entered in: and those that were entering in, you have hindered." Luke 11:52

However, this argument is a fruit of being out of context and false reading because in the Bible, you will see many symbols, application and meaning of the word "key", like for example, in Revelation 1:18 does it mean knowledge also? How about Revelation 9:1 and 20:1? The point, there are a lot of meanings the authors of the Scriptures attributed to a key. In Matthew 16:19 we also read the word κλεῖδας (kleidas) in Greek which is in the plural form while in Luke 11:52 we only have κλεῖδα (kleida) which is singular.

Objection 17:

Was Peter in Rome?

Response:

This probably is the most famous among all other objections against Peter. Yes, we say that he was the first Pope, martyred in Rome, etc., however, was he even in Rome? This attempt asserting the absence of Peter in Rome will crush the entire argument of his Papacy according to non-Catholics, that is why they are so very eager in asserting this argument. But if we

are going to ask History and references, was Peter able to set foot in Rome? There is Biblical proof that Peter was in Rome. We can read that in 1 Peter 5:13 where it says:

"The church that is in Babylon, elected together with you, saluteth you. And so doth my son, Mark." *1 Peter 5:13*

It seems nonsense and odd because there is not even a mention of Rome in the verse. But when we study the Bible and its historical background we will surely discover more. Earlier, we are told that the term "Babylon" in the New Testament is a codename for Rome. That is because of the ongoing persecution of Christians during their time. It is not however possible that the Babylon here is referring to the Old Babylon in Iraq (Mesopotamia) because it was already destroyed thousands of years ago. It is also a place of no habitation according to some references and less ultimately no record of Christian settlement during the time of the Apostles, nor any Apostles living there. Scholars support the idea therefore, that Babylon here refers to Rome. And if the argument is Peter was not there, it is impossible because how can Peter say that the Church in Babylon is sending greetings to the Christians if he is not there?

"BABYLON was becoming in Jewish and Christian circles a SYMBOLICAL TITLE ROME." *(John Norman Davidson Kelly, Epistles of Peter and Jude, p. 218.)*

"PETER WAS USING 'BABYLON' AS A CODE FOR ROME." *(Philip Comfort, New Testament Text and Translation Commentary, p. 755.)*

“BABYLON STANDS FOR ROME”. *(Paul Achtemeier, A Critical and Historical Commentary on the Bible, p. 106.)*

“It may be called the established interpretation that the place meant is Rome.” *(Ellicott Commentary)*

“In this text, where all the lights of antiquity understand Rome by Babylon, they deny it; and in the book of Revelation, where all evil spoken of Babylon, there they will have it signify nothing else but Rome: yes, and the Church of Rome, not (as the holy Fathers interpret it) the temporal state of the heathen empire” *(George Haydock, Catholic Commentary on the Bible, 1 Peter 5:13)*

“Then there is another question—where was Babylon? An equal diversity of opinion has arisen about that.. I do not venture to trouble you with the argument’s pro and con, but only express my own opinion that ‘BABYLON’ means ROME.” *(McLaren’s Exposition)*

“Some, by “Babylon”, understand Rome, which is so called, in a figurative sense, in the book of the Revelations: this is an ancient opinion; so Papias understood it, as Eusebius relates” *(Gill’s Exposition)*

“According to Eusebius (H. E. c. 15), Papias already was of opinion that the name Babylon is here used figuratively, and that by it Rome is to be understood. The same view is adopted by Clemens Alex., Hieronymus, Oecumenius, Beda, Luther, and by most of the Catholic interpreters;[289] in more recent times by Thiersch, Ewald, Hofmann, Wiesinger, Schott, etc. The principal reasons brought forward in support of this view are—

(1) The tradition of the primitive church, which speaks of the apostle's stay in Rome,…The designation of Rome as Babylon in Revelation, chap. Revelation 14:8, Revelation 18:2; Revelation 18:10." *(Meyers NT Commentary)*

The existence of the Old Chaldean Babylon is denied by Scholars:

"It is said that there is no trace of the existence of a Christian Church at the Chaldean Babylon, and no proof, apart from this passage, that St. Peter was ever there. There had been a great Jewish colony at Babylon, but it had been destroyed in the time of Caligula." (*Pulpit Commentary)*

"The banishment of the Jews from Babylon in the time of the Emperor Claudius, according to Joseph. Ant. i. 18, c. 12." *(Meyers NT Commentary)*

"… that it is in the highest degree unlikely that Peter should have made the Assyrian Babylon his residence or missionary centre, especially in view of a statement by Josephus indicating that the Emperor Claudius had expelled the Jews from that city and neighborhood; and that tradition connects Peter with Rome, but not with Babylon." *(Vincent's Word Studies)*

In fact, the Living Bible has rendered the verse this way:

"The church here in Rome[a]—she is your sister in the Lord—sends you her greetings; so does my son Mark."*1 Peter 5:13 TLB*

The footnote says:

a. 1 Peter 5:13“The church here in Rome, literally, “She who is at Babylon is likewise chosen”; but Babylon was the Christian nickname for Rome, and the “she” is thought by many to be Peter’s wife to whom reference is made in Matthew 8:14; 1 Corinthians 9:5, etc. Others believe this verse should read:

“Your sister church here in Babylon salutes you, and so does my son Mark.”

Mark here according to historical records was with Peter in Rome when he wrote his Gospel around AD 60/64-74.

“The earliest statements about Mark the evangelist by Christian writers, beginning with those of Bishop Papias of Hierapolis in the first half of the second century, do not identify him explicitly with John Mark, but almost unanimously associate him with Peter as Peter’s interpreter (cf. Eusebius’s Church History 3.39.15). Frequently it is said that Mark and Peter worked together in Rome, and this, of course, accords with ancient church tradition about Peter’s final place of abode, as well as with 1 Peter 5:13.” *(Encyclopedia.com, Mark the Evangelist. Ret. Dec. 3, 2021)*

“Then followed some twelve years or more, during which Mark seems to have remained quiescent; or, at all events, he does not appear to have had any work in connection with the great Apostle. Then we find him reappearing amongst Paul’s company when he was in prison for the first time in Rome; and in the letters to Colossæ he is mentioned as being a comfort to the Apostle then…The fact that Mark was beside Peter when he

wrote seems to confirm the view that Babylon here is a mystical name for Rome; and that this letter falls somewhere about the same date as the letters to Colossæ and Philemon." *(Expositions of Holy Scripture, Alexander Mclaren on 1 Peter 5:13)*

Some of the early Church Fathers attested throughout history that Peter was indeed in Rome.

"PETER and Paul were EVANGELIZING IN ROME and laying the foundation of the Church*." – Irenaeus, Against Heresies (A.D. 190)*

"When PETER PREACHED THE WORD PUBLICLY AT ROME, and declared the gospel by the Spirit, many who were present requested that Mark, who had been for a long time his follower and who remembered his sayings, should write down what had been proclaimed." – *Clement of Alexandria, Caesarea's Ecclesiastical History.*

"[In the second] year of the two hundredth and fifth Olympiad [A.D. 42]: The apostle Peter, after he has established the church in Antioch, is sent to Rome, where he remains as a bishop of that city, preaching the gospel for twenty-five years" – *Eusebius of Caesarea, The Chronicle [A.D. 303].*

"When Nero was already reigning [Nero reigned from 54–68], PETER CAME TO ROME, where, in virtue of the performance of certain miracles which he worked by that power of God which had been given to him, he converted many to righteousness and established a firm and steadfast temple to God." – *Lactantius, The Death of the Persecutors.*

"The Apostle Peter, after he has established the Church in Antioch, is sent to Rome, where he remains bishop of that city, preaching the Gospel for twenty-five years." *–Eusebius, The Chronicle, Ad An. Dom. 42(303 AD)*

"Not as Peter and Paul did, do I command you [Romans]. They were apostles, and I am a convict" *– Ignatius of Antioch, Letter to the Romans 4:3 [A.D. 110].*

Historical and Scholarly evidence suggest that Peter was once in Rome. In fact, even modern historians say that he was indeed martyred in Rome.

"St. Peter the Apostle, original name Simeon or Simon, (died 64 CE, Rome [Italy])" *(Daniel William O' Connor, Britanica, Ret. Dec. 3,2021)*

Archeology provides evidence that his bones were excavated in the location of Saint Peter's Basilica in Rome.

"… for it had not been contingent upon the presence of the venerated remains" below. That is the spot where St. Peter was martyred and where his tomb had been venerated since early Christian times… "It is clear that Peter's remains were found in the place of the original burial site on the Vatican hill when the formidable Constantinian basilica was built, the biggest basilica ever established in the city," *–Vincenzo Fiocchi Nicolai, an expert in Christian archaeology and a member of the Pontifical Commission for Sacred Archaeology*

"Excavations of the necropolis under St. Peter's Basilica began in the 1940s near a monument erected in the 4th century to

honor St. Peter. In 1968, after bones were discovered and scientifically confirmed that they belonged to a 60- to 70-year-old robust male, Pope Paul VI announced that the "relics" of St. Peter had been "identified in a way which we can hold to be convincing."'*(Aletheia, Ret. Dec. 3, 2021)*

We cannot provide here however all the scientific findings regarding the relics of Saint Peter in Vatican. However, the conclusion is clear in this chapter that Peter, according to Church History, Early Christian testimonies and Scholars as well as a bit of Archeology was overwhelmingly in Rome.

Objection 18:

Peter was called "Satan", a sinner when he denied Jesus, therefore he is not the foundation of the Church.

Response:

When Jesus was giving a foreshadow of what will be His passion to come, Peter presented himself as a stumbling block. The rock became a stumbling rock this time.

"From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. Who turning, said to Peter: Go behind me, Satan, thou art a

scandal unto me: because thou savourest not the things that are of God, but the things that are of men." *Matthew 16:21-23*

In the passages above, we can see Jesus telling his disciples about his coming suffering and death when Peter rebuked Him and said that Jesus will be delivered from it. Of course, we know the feelings of Peter as a close friend of Jesus. He does not want to see His friend, Lord and Master suffer from the hands of His enemies. However, this is not always the case for Jesus. Although we respect someone when he says that Jesus as a man has the same feeling as that of Peter, but Jesus already said in the Gospel: Let not my will be done but yours (Luke 22:44). Jesus called Peter "Satan" not because he was a bad person or he is Satan himself but because of him, being tempted by Satan to have such a taught. The influence of Satan on the mind of Peter was unnoticed by him, that such words are true words of friendship if we look at it in an ordinary way. However, it became a stumbling block for Jesus Christ in His mission to redeem the World through his death and resurrection.

"Ver. 23. Go after me, Satan. The words may signify, begone from me; but out of respect due to the expositions of the ancient fathers, who would have these words to signify come after me, or follow me, I have put, with the Rheims translation, go after me. Satan is the same as an adversary: (Wi.) and is here applied to Peter, because he opposed, out of mistaken zeal, Christ's passion, without which the great work of man's redemption could not be effected. Peter, however, unknowingly or innocently, raised an opposition against the will of God, against the glory of Jesus, against the redemption of mankind,

and against the destruction of the devil's kingdom. He did not understand that there was nothing more glorious than to make of one's life a sacrifice to God. V. —

Thou dost not, i.e. thy judgment in this particular is not conformable with that of God. Hence our separated brethren conclude that Christ did not, in calling him the rock in the preceding verses, appoint him the solid and permanent foundation of his Church.

This conclusion, however, is not true, because, as S. Augustine and theologians affirm, Peter could fall into error in points regarding morals and facts, though not in defining or deciding on points of faith. Moreover, S. Peter was not, as S. Jerom says, appointed the pillar of the Church till after Christ's resurrection. T. — And it was not till the night before Christ suffered that he said to Peter: Behold,

Satan hath desired to have thee; but I have prayed for thee, that "thy faith fail not," and thou being once converted confirm thy brethren." *(George Haydocks, Catholic Commentary on the New Testament)*

Many times, we see Peter's interactions in the Gospel. But the most striking of all is the event when he denied the Lord Jesus not just once but thrice, in that moment, Jesus looked upon Peter. Can you imagine the feeling of the Lord during that time *(Luke 22:54-62)?*

Although that's the case, Jesus never condemned Peter, He however earlier overlooked his faults and looked forward to his

reconciliation when he said to him: “You will strengthen the faith of your brothers when you return”.

The Word “return” here refers to the repentance of Peter after his denial which will happen later on (future). The New Living Translation rendered the passage this way:

“But I have pleaded in prayer for you, Simon, that your faith should not fail. So, when you have repented and turned to me again, strengthen your brothers.” *Luke 22:32*

Christ, knowing all the shortcomings of Peter did not look at Peter’s weakness. Rather, as a weak Petros, He made him the Petra of His Church. The argument that Peter was a sinner and weak cannot suffice any attempt to destroy his credibility. For as early as the Gospel is concerned, Jesus have chosen him to be the Rock Foundation of His Church.

Peter here should be our model and inspiration that even weak people can be strengthened by Jesus Christ. Jesus in the Bible is often depicted as the rejected stone which became a stumbling rock (Romans 9:32-33, 1 Peter 2:8), the very reason why many people were stumbled, and stumbling is because of their wrong understanding about Jesus. Peter did not experience the same because he had already professed the right faith *(Matthew 16:16).*

Objection 19:

Was Peter ordained?

Response:

Peter was ordained by Jesus himself as priest in the Last Supper. Exegetical proofs can be provided on this matter. However, the translation of the Protestants can prove explicitly that Peter along the other Apostles were ordained by Jesus Christ.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach" *Mark 3:14 KJV*

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." *John 15:16 KJV*

Christ ordained and commissioned the Apostles and one of them is Saint Peter. Aside from that, they were commissioned and sent to preach the Word of God and to baptize all nations *(Matthew 28:19-20)*.

Objection 20:

Did Peter have a Wife

Response:

One of the common objections against Peter in connection with Celibacy and Papacy is the argument that Peter has a wife. I found a good article by renowned Catholic Apologist Karl

Keating of Catholic Answers which will surely and clearly explain and answer the objection:

"Apparently so, since he had a mother-in-law. Customarily the two go together. Sometimes they even remain together, both staying in a fellow's home. This has been the source of many jokes and sad tales, none of which need be recounted here. Instead, let's consider Matthew 8:14-15 and Luke 4:38-39, which says that Peter's mother-in-law was sick with a fever. Jesus rebuked the fever. It left her, and she got up and served him and his companions.

What about Peter's wife? She is nowhere mentioned. I find this strange. Imagine the scene. There is the mother-in-law, lying in bed. At her side, as one would expect, is her dutiful daughter—except that Matthew and Luke make no reference to her daughter. Leaving her out of the story is strange. It is not the way a writer would be expected to handle the incident, since a daughter usually is the one most frantic about a mother's condition. The story is tantalizingly brief. Maybe the Evangelists decided to leave out all but the most salient facts. Or maybe it was because Peter's wife wasn't there—she already may have died. I think this is the most likely explanation for her non-appearance.

Those who disagree cite 1 Corinthians 9:5: "Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas?" *(RSV-CE)*

This suggests that in his travels Peter (known as Cephas) journeyed with his wife. The issue is whether the RSV-CE and similar translations are correct. Should the underlying Greek be rendered as "wife" or as something else? I think the stronger

case is with something else. In this passage Paul defends himself and the other apostles against charges from a few disgruntled people. He says he is giving "my defense to those who would examine me" (1 Cor. 9:3). He talks about a situation that applies to himself, not just to the others, yet he certainly was not accompanied by his wife, since he had no wife. We know from other testimony of his that he was unmarried. He does not speak of a theoretical marriage, one that he might someday have but does not yet have. He responds to complaints concerning whichever women actually did accompany him and his male companions. This indicates to me that "wife" is not the right translation here.

The key Greek words in 1 Corinthians 9:5 is *"adelphaen gunaika."* The first means "sister," and the second can be translated as either "woman" or "wife." This means the phrase translates as "sister woman" or "sister wife," with "sister" indicating not a biological but a spiritual relationship. It would make sense for the apostles to be accompanied by "sister women" who could assist them in ministering to women—for example, at full-immersion baptisms, where a question of modesty could arise, or in cases where it would be more appropriate for a woman to perform a charitable or catechetical function. This finds support in the Fathers. "Sister woman" is found in Jerome's Vulgate, and Jerome wrote that "It is clear that [they] must not be seen as wives but, as we have said, as women who assisted [the apostles] with their goods" (Ad. Jovinian I, 26). Clement of Alexandria agreed, saying the women were not the wives of the apostles but were female

assistants who could enter the homes of women and could teach them there (Stromata III, 6).

In short, I think Peter was a widower at the time his mother-in-law was healed. On the other hand, this is not against papacy and celibacy and is consistent with our faith."

Objection 21:

The Christians are also Living Stones and Christ is the Chief-Cornerstone not Peter.

Response:

All Christians are considered as "Living Stones"(1 Peter 2:5) because the Church is pictured as a building(Matthew 16:18, 1 Tim. 3:15, Eph. 2:20-22).This however does not invalidate Peter's role as the "Rock" because in the Bible, in the Jewish Tradition, the building of a House requires layers of stones(Lithos) and rocks(Petra)(Ezra 6:3-4).

Peter is the Foundation Stone or Rock; Christ was the Chief-Cornerstone. The Apostles where the other foundations (Eph. 2:20).

A Cornerstone is different from a Foundation. Foundation is the one laid below the building where it stands, while Cornerstone is the stone at the corner which is put to strengthen the building. All other foundations and pillars are dependent on the Chief-Cornerstone.

During Jesus' time, buildings typically have cornerstones. According to Strongs Concordance, the Cornerstone *(Greek: akrogōniaiou, ἀκρογωνιαίου)* means, belonging to the extreme corner. So, it is different from the foundation.

Christ then is our Chief-Cornerstone, Peter is our rock foundation, and we are all living stones. The Church is the building of God, we are all part and members of it, so like a building or a house we are the components, a building is not only made of a single part or material, argument such as this proves the ignorance of our friends in understanding the doctrines of the Catholic Church.

Objection 22:

Christ is also the Foundation Stone according to 1 Corinthians 3:11 and Isaiah 28:16.

Response:

It is true that Christ is the foundation being mentioned in 1 Corinthians 3:11 but not a "foundation stone". Saint Paul in that verse is talking about the foundation of the Christian Faith being sown by them. We can see the context when we read the whole chapter of 1 Corinthians 3. Here's the verse:

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11

Saint Paul here is obviously not talking about the foundation of the Church but the faith and works of every Christian that must be founded upon Jesus Christ, here he is one of the builder, and we know that Jesus is the ultimate builder not Paul:

"According to the grace of God, which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid,

which is Jesus Christ. Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abides which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Corinthians 3:10-15

But some will object using Isaiah 28:16 where it says: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." *Isaiah 28:16 KJV*

They will argue about the term "Foundation Stone" since we say that Christ is just the Cornerstone, here now, Christ is also the Foundation Stone. However, this contradicts their argument about Petros and Petra, because a Stone (Lithos) is not a Rock (Petra) according to their own argument. Another interesting thing is that this was quoted by Saint Peter in his first epistle saying:

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." 1 Peter 2:6 KJV

However, the problem here is that the term stone here is Lithos and not Petra. This will surely destroy their argument about Petra. Peter quoted the words of Isaiah but rendered it as Lithos not Petra. So, using this argument does not contribute to the understanding of the truth rather it can harm the truth.

In 1 Cor. 3:11, Jesus is called the only foundation, and yet in Eph. 2:20, the Apostles are called the foundations too. Similarly, in 1 Peter 2:25, Jesus is called the Shepherd of the flock, but in Acts 20:28, the Apostles are called the shepherds of the flock. These verses show that there are multiple metaphors for the Church, and that words used by the inspired writers of Scripture can have various meanings. Catholics agree that God is the rock of the Church, but this does not mean He cannot confer this distinction upon Peter as well; to facilitate the unity He desires for the Church.

Objection 23:

Andrew was called first than Peter.

Response:

Let us see first the following passages:

"And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets, followed him." Matthew 4:18-20

"And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea for they were fishermen. And Jesus said to them: Come after me; and I will make you to become fishers of men. And immediately leaving their nets, they followed him." Mark1:16-18

The two passages mention Peter and Andrew, with Peter first being named. Here, Peter is also named first:

"And when day was come, he called unto him his disciples: and he chose twelve of them (whom also he named apostles): Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew" Luke 6:13-14

"And Andrew, the brother of Simon Peter, was one of the two who had heard of John and followed him. He findeth first his brother Simon and saith to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. Thou shalt be called Cephas, which is interpreted Peter. The Gospel of John however gives us a seemingly different order:" John 1:40-42

Although it was true that Andrew was called first as disciple as explicitly stated in the Gospel of John, it does not deny the Primacy of Peter. Such does not constitute Primacy. Moreover, in all the mention of the 12, Peter is always first, Judas being mentioned last. In the Bible, we see Jesus too as the first and the last, first born etc., but was also in these last days that he was revealed and sent, did He lose too his status? No. That is the same case with Peter.

Objection 24:

Saint Peter is not a Roman Catholic. Saint Paul wrote more letters than Peter.

Response:

Saint Peter is not just a Roman Catholic, he's a Catholic and a Christian. He's the first Pope of the Catholic Church. Many will ask, then why is he not called Pope? We explained it earlier. Why people don't carry him, bow down to him, give him a title of "most holy father", wear Pallium, and a Mitre? The answer: this is not a necessary argument to say that he's not a Catholic. Peter was greatly honored by the Christians of the early Church like the Pope of today, they addressed him "blessed, or most holy" (see writings of the Church Fathers). However, the way of honoring can vary based on the geographical location, customs and traditions. Ways of showing honor and address can also evolve and change as affected by time. An example is the word "worship", now it is simply "honor" when applied to people. The fact is, Peter handed down to us the teachings of Christ along with the other Apostles (2 Thess. 2:15), thus making us sure that he's one with us.

For the question about the number of Letters written. It is not a matter of Supremacy. Saint Paul might have written more letters than Peter, but it does not deny him his position. In the Church there were many Theologians, Bishops, Priests, Lay authors and Scholars who published and wrote many or more books, documents, letters than the Pope. But it does not make the Pope inferior. In fact, the Pope sometimes have only very few published works than an ordinary Catholic Priest. But the

fact is, the Pope is still the Pope. Even in the Bible, way back when I was a child, I'm looking and asking myself where the letter or book was written by Jesus Christ, because I thought, since He was the main character, then He must also have written the best one. But it's not the case.

Objection 25:

Can you show Biblical support for Peter's Primacy?

Response:

There are a lot of evidence in the Bible that proves the Primacy of Saint Peter, among them are the following:

1. Being spokesperson of the Apostles
2. Being always mentioned first
3. Given the authority and Keys of the Kingdom (Matt.16:19)
4. Has the most mentions in the Bible (109 times)
5. He is involved in all the crucial part of the life of Christ
6. He was the one entrusted to feed the flock, etc.
7. The main foundation rock (Matt. 16:18).

Objection 26:

If Peter was Pope, why is it that James made the decision in the Council of Jerusalem?

Response:

This common objection is grounded upon the notion and misunderstanding of the system of episcopacy and papacy since it assumes that James was the "pope" of the Church since he "presided" and made the decision in the Council of Jerusalem (Acts 15:13-21 DRB). This is wrong because it doesn't negate the papacy of Peter being also a part of the council who first gave his "view/advice/exhortation/sermon" on the said matter (Acts 15:7-12 DRB). This is a common act of the popes throughout history, and during times that they are not present in an Ecumenical Council, they send Legates and representatives. But why it is that James made the decision instead of Peter? The answer is simple, James is the bishop of that See (Diocese of Jerusalem), while Peter is the bishop of Rome. Even the pope is "higher" the one who has authority over a diocese is the bishop of that diocese. So, it was natural for James to make the decision. In the same scenario, when a pope visits the Philippines, particularly, Archdiocese of Manila, it is the archbishop of Manila (C. Advincula) who will make the decision on pastoral matters. But of course, out of courtesy and respect, they will hear and consider the words of the pope.

Objection 27:

The Church Fathers did not mention or allude to Isaiah 22: 17-22 to support Peter's Papacy?

Response:

This is false, some Church Fathers mentioned the relationship between Isaiah 22:17-22 and Matthew 16:18-19 in connection with Peter's papacy and primacy such as Tertulian, St. Irenaeus, St. Augustine of Hippo in his Sermon 295; St. John Chrysostom in his Homily on Matthew 16; St, Cyril of Alexandria in his Commentary on Isaiah; St. Jerome in his commentary on Matthew; among others. This proves that the Church Fathers are aware of the connection and typology between Eliakim and Saint Peter.

Objection 28:

How can Peter even attempt to preach in Rome if he is uneducated and ignorant?

Response:

Bible scholar, Richard Bauckham has debated whether Peter was educated or has received enough education for him to even attempt to preach in Rome. Can he speak Latin and Greek? Some say that the name "Peter" in Greek is applied to unlearned or ignorant people. But this was not always the case. Peter can speak Greek, the *Lingua Franca* during that time, he is even familiar with the Septuagint, and as a fisherman, knowledge in

Greek can definitely help him in trading his catch. Now, when it comes to Latin, we can argue that Peter is also knowledgeable about it and its usage. Remember, that as per the Tradition of the Church, Saint Peter can also speak in Latin since during their time, it was the common language of the Roman Empire which invaded Israel. It is reasonable to conclude that conquered kingdoms can learn and adapt to the foreign language of their conquerors. It is also logical to say that Saint Peter will chose to use Latin as a way of communicating to the Church in Rome since majority of Christians during that time would be Latin speakers. Some say that although he[Peter] spoke Aramaic and Greek languages, when he moved to Rome, he would certainly have learned Latin as it was the language spoken in Rome. In fact, in the Liturgy, it was said that the first pope indeed used Latin, "Latin was the language used by St. Peter when he first said Mass at Rome. It was the language in which that Prince of the Apostles drew up the Liturgy" – *(Fr. Michael Muller, C.SS.R., The Holy Sacrifice of the Mass)*.

When it comes to his education, Jews typically received fundamental education during their youth. However, in Acts 4:13, Peter was described as "unlettered" in the DRB, the Greek word "ἀγράμματος" also means unlearned or illiterate. But remember that this is in sense referring to a formal education and training in the Mosaic Law*(O' Connor, D., Britannica)* and this does not negate the fact that Peter would later learn and be "educated" in any available way possible. "He apparently learned slowly and erred time and time again, but later, when entrusted with responsibility, he demonstrated that he was

mature and capable."(*ibid*) The term "erred" here is understood in the context of personal affairs of Saint Peter.

Learning is not a "one stop" process it is continuous. Some scholars say that Peter at least received basic schooling and training, and even more, the best one, from the "greatest teacher and master", the Rabbi, Jesus Christ.

Objection 29:

Why is Paul mentioned as the "leader" in Acts 24:5 if the leader was Peter?

Response:

This objection has nothing to do with the primacy of Peter or him being pope. The context of Acts 24:5 is simply Paul being on of the leading figures in spreading Christianity and is now facing persecution. Well, anyone can be a "leader" of a particular action, in a particular event and location.

Objection 30: Quick Q and A:

Who really founded the Church in Rome? Peter or the early Christian settlers?

-Answer: Peter founded it formally, the settlers before Peter, started its roots without episcopacy.

The Father is the builder in Matthew 16:18 and Jesus was the foundation not Peter according to MCGI?

-This argument is nonsense. They say that since Christ received His words from the Father, so when He said: "I will build my Church" He was referring to the Father. And since He was the "Rock", it is right to say that He was indeed the foundation and the Father was speaking to Him. If that is the case, then the Father is telling this to Himself too?

"FATHER GLORIFY YOUR SON"

So, if the words spoken of Jesus is the "words of the Father", who is the FATHER of God the Father in John 17:1?

Bonus written discussion Protestant Pastor vs Humphsky Rey(Nomina Sacra) about Matthew 16:18

PASTOR:

Matthew 16:18-19

18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

The first "And" is the Greek word "DE" which is a conjunction that means that phrase after the AND is a continuation.

Continuation of what? Of verse 17 which says, “17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

AND I SAY ALSO UNTO THEE,

So, Christ is telling Peter, the Father revealed that to you AND I SAY ALSO (Christ is also revealing to) THAT THOU ART PETER:

AND upon – Greek word for AND is “KAI” which is also a conjunction, but it has a COPULATIVE or CUMULATIVE effect.

CATHOLIC RESPONSE:

While it is true that the word or conjunction used in Greek for "AND" was "δέ" (de), our friend is missing some points here because of a wrong presumption from the earlier verse. He ignored the fact that in verse 18, Christ is talking about Peter.

In verse 18 Christ is telling Simon that he is a ROCK: He explicitly said to him, "You are ROCK". This will just be no sense if Peter is NOT the same ROCK mentioned in the succeeding verse (19).

Now, the conjunction δέ can function both as an adversative or continuative in nature. In the case of Matthew 16:18-19 the δέ is continuative, meaning, a part of the previous statements. And that's exactly and a plus point for us if the Pastor had been critical enough and honest. Notice that the Pastor ignored what Christ told Peter by saying that:

"So, Christ is telling Peter “The Father revealed that to you”"

This is not the context in the verse when Christ says: "AND I SAY ALSO UNTO THEE", Christ is not talking here about what has been revealed to Peter because He already told him about it in verse 17. The point now in verse 18 when Christ says "AND I SAY ALSO UNTO THEE" is all about PETER, being A ROCK.

So, it is not like this:

"AND I SAY ALSO UNTO THEE, (So, Christ is telling Peter) “The Father revealed that to you AND I SAY ALSO (Christ is also revealing to) THAT THOU ART PETER"

But this:

"AND I SAY ALSO UNTO THEE (Christ is telling Peter who and what he is) THOU ART PETER “YOU ARE A ROCK”.

Now, how about the conjunction δέ being continuative? Well, it does not refute the Roman Catholic exegesis not unless interpreted with bias against us. The word can also mean "therefore" used 4 times in the KJV, "then" translated 613 times in KJV, and "MOREOVER”. So, Christ, after Peter's infallible declaration, blessed Peter and said to him:

"THEREFORE, YOU ARE A ROCK", "THEN, YOU ARE A ROCK", etc. AND UPON THIS ROCK(PETER), I WILL BUILD MY CHURCH"

Note: It is a continuation of the events in verse 17 but now a different point is being made. It is not Christ, also defining PETER.

"And I say also unto thee—that is, "As thou hast borne such testimony to Me, even so in return do I to thee." (Jammieson–Fausset–Brown Bible Commentary)

PASTOR:

It is impossible that it will be a copulative or cumulative effect, if Christ just called Peter by name. What and which one will be added to what? The word petros is a noun. If Christ is stating a cumulative or a copulative effect, then it should be an addition to a verb which is an action word. So, the word AND (kai) is in addition to what the Father REVEALED (this is a verb) to Peter as Christ stated.

CATHOLIC RESPONSE:

There is no issue about whether it is not cumulative or copulative, the context should be taken with a greater respect. Christ called Peter by his name, but it is not as plain as what others think. By calling Simon "PETER" and much more, "YOU ARE PETER" without any reason is NONSENSE. The word or conjunction "καὶ"(kai) or "and" is simply a continuation of the definition given by Christ to Peter, being a rock and now giving the reason and purpose–on this rock, He will build the Church.

And on this Rock, I will build my Church simply means "You are Rock, and on this Rock I will build my Church." That's the proper way to understand the statement, had it been spoken in English.

The much emphasis on the usage of καὶ here can become irrational and irrelevant.

Christ is not ONLY CALLING PETER BY NAME but in effect, MAKING HIM ROCK. That is now an action. By arguing that the immediately preceding word before καὶ should not be a "Noun" then how about this verse below?

Matthew 16:27 KJV

"For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works."

Was the word "ANGELS" a Verb?

PASTOR:

The Father revealed to you and I also Christ reveals to you Peter, “that upon this ROCK I WILL BUILD MY CHURCH”. Remember when Christ said? “Destroy this temple and in three days I will rebuild it”. Everyone including the all the apostles taught that Christ is talking about the actual temple. Christ is talking about His own body. Christ is not telling Peter that you are the ROCK where I will build the church.

Greek word used for Peter was petros which is a Noun Nominative Singular Masculine. The Greek word for ROCK is petra and it is Noun - DATIVE SINGULAR Feminine. Just by looking at the grammatical usage, those are two words which means they don’t pertain to the same meaning.

NOMINATIVE case refers to the case used for a noun or pronoun when it is the subject of a verb.

DATIVE case shows the relationship of an indirect object to a verb, often found inside a prepositional phrase.

CATHOLIC RESPONSE:

To understand this, let us take it point by point.

In verse 16, Peter successfully and infallibly identified Jesus as the "CHRIST, THE SON OF THE LIVING GOD" which according to Jesus in verse 17, it was not revealed to Peter by Flesh and Blood but by His Father in Heaven.

That was clearly a blessing bestowed upon Peter, so if we are going to look at verses 17,18, and 19, all are blessings coming from the Lord and the subject is Peter:

V. 17. Matthew 16:17

(A)Blessed art thou, Simon Bar-Jona:

(B) because flesh and blood hath not revealed it to thee,

(C) but my Father who is in heaven.

Notice that here, there is a main statement(A), followed by 2 supporting statements (B and C). The same applies with the succeeding verses:

Let's look at verse 19 first:

V. 19.

(A) And I will give to thee the keys of the kingdom of heaven.

(B) And whatsoever thou shalt bind upon earth, it shall be bound also in heaven:

(C) and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Notice that both verses 17, and 19 is referring to Peter, now let's see if this is consistent with verse 18:

V.18

(A) That thou art Peter;

(B) and upon this rock I will build my church,

(C) and the gates of hell shall not prevail against it.

Now, how about the old "PETROS VS PETRA" argument? Why did Christ called Peter as "Πέτρος" (Petros) and not "πέτρᾳ" (Petra) if the author intends to tell us that Peter was the same rock(πέτρᾳ) why did he used Πέτρος for Peter? The answer is simple, because Peter is a male so the author, Matthew could not have used the Feminine πέτρᾳ to be Peter's name, rather he used the Masculine Πέτρος because it is fitting that a male should have a masculine name. Otherwise, Peter's name would be "Patricia".

The word Πέτρος was used as a formal name, a proper Noun, while the word πέτρᾳ was used because the author is now shifting into a common Noun, which identifies Peter's ROLE, to be a Rock(metaphor) to whom the Lord will build His Church so it cannot be:

"Thou art Peter (Πέτρος) and upon this Peter (Πέτρος) I will build my Church."

Or

"Thou art rock(πέτρᾳ) and upon this rock(πέτρᾳ) I will build my Church."

It will simply destroy the grammar and context. The two words refers to a single subject, it was Peter, in Aramaic (the dialect of the Lord) it was "ܟܹܐܦܵܐ"(Kepha) and there is no distinction in the usage. So, if we are to put it together, it will be like this:

"Thou art ܟܹܐܦܵܐ(Kepha) and upon this ܟܹܐܦܵܐ(Kepha) I build my Church."

Even notable Scholars agree that the distinction between Petros and Petra happens only in the Classical and Attic Greek and not in Koine Greek which was the Language the New Testament was written.

"The meaning is, 'You are Peter, that is Rock, and upon this rock, that is, on you, Peter, I will build my church.' Our Lord, speaking Aramaic, probably said, 'And I say to you, you are Kepha, and on this Kepha I will build my church.'" --William Hendriksen, New Testament Commentary: Exposition on the Gospel According to Matthew, (Grand Rapids, MI: Baker, 1973), 647.)

"'You are Peter (Petros), and on this rock (Petra) I will build my church (mou ten ekklesian).' These words are spoken in Aramaic, in which Cephas stands both for Petros and Petra." --Veselin Kesich, "Peter's Primacy in the New Testament and the Early Tradition," in John Meyendorff, ed., The Primacy of Peter, (Crestwood, NY: St. Vladimir's Seminary Press, 1992), 47-48.)

"In Aramaic 'Peter' and Rock are the same word; in Greek (here), they are cognate terms that were used interchangeably by this period." --Craig S. Keener, The IVP Bible Background

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"V. 18. - And I say also (I also say) unto thee. As thou hast said unto me, "Thou art the Christ," so I say unto thee, etc. Thou art Peter (Πέτρος, Petrus), and upon this rock (πέτρα, petra) I will build my Church. In classical Greek, the distinction between πέτρα and πέτρος is well known - the former meaning "a rock," the latter "a piece of rock," or "a stone." But probably no such distinction is intended here, as there would be none in Aramaic. There is plainly a paronomasia here in the Greek; and, if our Lord spoke in Aramaic, the same play of words was exhibited in Kephas or kepha."(Pulpit Commentary)

PASTOR:

The word BUILD IS OIKODOMESU which contextually used to mean RESTORE, REPAIR or REBUILD. If your claim that the church STARTED only 33AD, what church is there to RESTORE, REBUILD of REPAIR. Notice the prefix RE? It means to do it again.

So then what church is there to rebuild, restore, repair. It is the church in the wilderness composed of Jewish believers. Christ said, “He came only for the lost sheep of Israel.” Paul said that Peter will be the one to reach out to the Jewish and Paul to the gentiles. In Matthew 10:5-6, Christ send the twelve to the lost sheep of Israel first. Not to the gentiles. So, the very first believers are the Jewish people.

“5 These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city

of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. “

CATHOLIC RESPONSE:

Our friend now is unfortunately jumping in another issue. However, to quickly refute his false interpretation about the word "οἰκοδομήσω"(oikodomēsō) we will just take it as if granting without accepting.

"The word BUILD IS OIKODOMESU which contextually used to mean RESTORE, REPAIR or REBUILD. If your claim that the church STARTED only 33AD, what church is there to RESTORE, REBUILD of REPAIR. Notice the prefix RE? It means to do it again.

So then what church is there to rebuild, restore, repair. [?]

Our response is: of course it's Jerusalem, Israel or Judaism, because the Church is the new Jerusalem.

Jeremiah 31:4

"Again, I will build you and you will be rebuilt,

O virgin of Israel!

Again, you will take up your tambourines,

And go forth to the dances of the merrymakers."

By ushering in the New Creation, Christ also established the New Nation of God. The fulfillment of the Old. Such a one will not be like the old Jewish Religion, which apostatized, but a new, better, and stronger one, against which even the Gates of

Hades will not prevail, because it was built on a rock foundation—Peter (cf. Daniel 2:44, Matthew 16:18-19).

But now, contrary to his arguments, the meaning of the word οἰκοδομήσω was to "build a building", "to erect a building", "to construct", "encourage" etc. If the author intends to put it as something to mean "rebuild, repair, and restore," he should have used the “word” sἀποκαθίστημι"(apokathistémi) or "ἀνακαινίζω" (anakainizó) not οἰκοδομήσω.

To summarize:

The context is clear, Christ called Simon "Cephas" from Aramaic ܟܹܐܦܵܐ(kepha), then rendered by Matthew as Πέτρος, which means rock. He did this by changing Peter's name as indicator of a new role given to him just like when God changed the name of Abram to Abraham in Genesis 17:5.

I discarded his remaining arguments for they were irrelevant to the topic above. Hope you will continue to defend the faith as fellow Catholics and to carefully examine every lofty opinion and argument that might challenge our faith. Saint Peter in 1 Peter 3:15 encourages us to always be ready to defend the faith and hope we have in Christ.

SIMPLE DEFINITION OF TERMS

- **Peter**-Simon, Cephas, Apostle of Christ, a fisherman, became the first among the Apostles, first Bishop of Antioch and Rome, the first pope.
- **Petrine**-relating or pertaining, in connection with Peter. From Petros/Petra.
- **Supremacy**-has the higher authority among others and in the whole.
- **Primacy**-Primus means the first, primary.
- **Apostles**-Pertaining to the 12 original disciples of Christ, with Matthias and Paul, who were sent to preach the Good News.
- **Disciple**-a student or a follower.
- **Evangelist**-author of a Gospel, Matthew, Mark, Luke and John).
- **Roman Church** – the Church established by Peter in Rome, Roman Catholic, Latin, or Western church.
- **Roman Empire**-Largest Empire in the 1st Century based in Rome.
- **Emperor Nero**- a tyrannical Emperor during the time of the Apostles, Peter and Paul were martyred, many were martyred.
- **Infallibility**-free of error in matters or faith and morals.

- **Impeccability**-free of any fault and sin.
- **Keys of the Kingdom**-symbolic for authority, given by Jesus to Peter (Matthew 16:19).
- **Episcopate**-relating to or referring to the body of Bishops. From *Episkopos* (Bishop).
- **Magisterium**-The teaching authority/office of the Church, with the Pope and the Bishops in unity. In can be ordinary and extraordinary(solemn).
- **Pope**-the successor of Peter, the visible head of the Catholic Church and is the Supreme Pontiff, the Bishop of Rome. Pope from Greek Papas means "father".
- **Petros**-rock, in Attic Greek, small rock, in Koine Greek, rock (Petra), name given to Peter.
- **Petra**-common term for rock, Attic Greek, Large rock or cliff, Koine Greek, rock (Petros).
- **Cephas**-name given to Peter (John 1:42) a derivation of Aramaic Kepha (Keepa).
- **Kepha**-Aramaic word for rock.
- **Aramaic**-an ancient Semitic dead Language (Northern Central) which was used by the Lord and his Apostles. It is related to Hebrews, Syriac and Phoenician.
- **Attic Greek**-Classical or Old Greek from Attica.
- **Koine Greek**-Modern Greek.
- **Cognate**-having the same linguistic derivations.

- **Foundation Stone**-the foundation of a building, usually laid below or at the base.
- **Cornerstone**-a stone put in the corner of a building to strengthen and hold it together.
- **Eliakim**-Eliacim, son of Hilkiah, a royal minister of the King
- **Apologetics**-systematic approach in defending faith.
- **Typology**-Analysis and classifications of symbols in the Bible.
- **Allusion**-Hint
- **Catholic**-from Kata and Holos, means Universal, throughout all.
- **Persecution**-suffering imposed to a group or an individual by a higher authority.
- **Execution**-after judgement or trial, the punishment, beheading, etc.
- **Crucifixion**-the capital punishment during the time of Jesus, involves nailing a person to a wooden cross to die.
- **Rome**-seat of Roman Empire, a city in Italy.
- **Codename**-pseudonym, a hidden name, an alias.
- **Babylon**-ancient Chaldean City, Codename for Rome.
- **Martyrdom**-to suffer death and suffering for the Kingdom of God.

- **Vicar of Christ**-Representative of Christ, a title of the Pope.
- **See-**Diocese, Ecclesiastical territory, seat of a Bishop, Authority.
- **Papacy**-relating to the Pope.
- **Ex-Cathedra**-pronounced infallibly and with authority in a solemn manner by the Pope.

End-

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Thank you and may Saint Peter pray for us always!

Saint Peter’s Men Society

January 30, 2025

Cum Petro et Sub Petro

-Humphrey A. Beña
Alternatives:
Humphsky Rey
Nomina Sacra

Contact: 0956-007-0239
Gmail: nominasacra7@gmail.com/humphreyabena@outlook.com
Facebook: Humphrey A. Beña (@humphreyable)
St. Peter's Men Society
Tiktok: Nomina Sacra (@humphskyrey)
Magistrate
Youtube: Bro Humphskytholikos